

CONCERNING

Imposition of hands.

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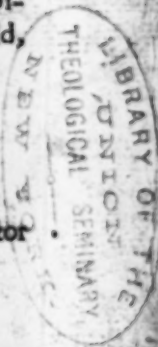
Sermon at the Lord Archbi-
shop his visitation Metropolitall, held,
(at Saint Marie Cray in Kent, by
the Bishop of Rochester his
Graces Commissioner, the 7
of September Last,

Preached by Richard Milborne Doctor
of Divinitie, and Parson of Seuen-
oke in Kent.

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To the Reader.



He Preacher of this sermon unwilling to any and utterly unwitting of this edition, could not promise either preface prapartoy to the Reader, or Epistle dedicatorie to any Personage: yet without his leave it was thought fit for the presse, both in respect of the subject which it principally handleth, and also that the worlde may take knowledge, that (making no comparison) there is to be found euen in rurall parishes both sufficiency for imployment, and soundnes for iudgement, and abilitie for gouernment, Nam et hic quoque Dij sunt, saith Heraclitus. It is their
A 3 greefe

in 8727

To the Reader.

greatest indeed, who through neglect lay so
obscured, and their plea none other, but
theirs in the gospel, Nemo nos con-
duxit, but withall their comfort that it is
not the passage of this age alone, for both
Salomon in his time complained of it,
that while meaner qualities were aduan-
ced, better deserts went a foote, and their
riding experience teacheth them,
that brazen stirrops must
helpe men to horseback,
and support them
in the saddle.



1. Timoth. 5. 22. Lay hands suddenly on no man, neither bee partaker of other mens sinnes : keepe thy selfe pure.



S the whole Scripture in generall is accompted *Speculum Christianismi*, Iam. 1. 23. a looking glasse for all Christians, wherein they may see what they are by nature, and what they ought to bee by grace: So this Epistle in particuler is tearmed of the Fathers, *Speculum cleri*, or *Sacerdotii*, a true steale glasse, wherein euery Clergie man ought to looke and learne how to fashion his conuersation; so as it may be seemely

Ierom. ad
Ocea.

Concerning Imposition

for himselfe, gracefull to others, and glorious in the sight of God, The consideration hereof hath led mee to the choise of this Text : wherein (me thinkes) there is a cleare and full reflection of all such affaires, as doe occasion this present assembly : and those I take to be three, according to the clauses of this verse. viz. First confirming of faith in some, secondly reforming of faults in others, and thirdly preserving such a christian puritie in all, as best becommeth the Church of Christ. Now the performance of all these severall duties, is peremptorily imposed vpon *Timothie* the first Bishop of *Ephesus*, either for that imposition of hands (as it is here taken) was a particuler office of his eminent order, or that hee had absolute authoritie to censure the sinnes of others, or that his integritie was the patterne, by which the behaviour of all belecuers must bee squared, as

1. Tim.

Of hands.

1. Tim. 4. 12. *τίς σε γὰρ τούτων;*
Yet is not this direction so strictly restrained vnto *Timothie*, but that in fundrie respects, it may and ought to bee extended by a rule of necessarie consequence to all his assistants, for doctrine or discipline within his iurisdiction.

And therefore wee are to esteeme this as a generall charge given to all Church gouernours, for their better instruction, how to behaue themselves in the Church of God. 1. Tim. 3. 15

The whole charge containeth a double prohibition, and a single injunction. The former prohibition tendeth to prevent the rash imparting of good to others, the latter restraineth a voluntarie partaking of euill with others.

To beginne with the first, which is of a narrower compasse, and principally respecteth *Timothie* and his successors: It is somewhat darkely set
downe

Concerning Imposition

downe in a ceremoniall phrase of *Laying on of hands*. The full vnfoldings whereof requireth a threefold enquire, first what was the vse of imposing hands, Secondly why it was chosen for such vse, Thirdly what abuse hereof is here forbidden. For the first *xueatoria* Imposition of hands, is a ceremonie of great antiquitie, and as it were of gray haire, which hath beene vsed of the Church of God to foure speciall endes, whereupon the schoolemen haue giuen it foure diuers names. 1. *Curatoria*, 2. *Reconciliatoria*, 3. *Ordinatoria*, 4. *Confirmatoria*, for Curing, Reconciling, Ordination, and Confirmation.

- 1 Curatorie imposition of hands was vsed of such, as had the giift of miraculous healing incurable diseases, this was practised by our Sauour, *Luke*, 4. 40. who laid his hands on euery diseased bodie brought vnto him, and healed them, and it was promised

Of hands:

mitted to continue for a time in the Church, *Mar. 16. 18. They shall lay their hands on sicke, and they shall recover*; which afterward was performed in *Ananias*, who restored sight to *Saul* by this gesture, *Act. 9. 17.* and in *Paul* himselfe *Act. 28. 8.* who so cured *Publius* his father, of a feauer and a blodie fluxe.

Reconciliatory laying on of hands was vsed, at the publique reconciling and receiuing of *penitentiaries* into the Church, from which they had departed in the heate of persecution, or beene cast out by excommunication, for after the appointed time of their pennance was expired, they were restored to the Communion and fellowship of the faithfull, by this meanes, as appeareth by *Ciprian, lib. 3. epistola 14.* and the third councell of *Carthage. canon. 32. Cuiuscunque penitentis publicum & vulgatissimum crimen est, & quod vniuersam Ecclesiam commouerit,*

Concerning Imposition

cōmouerit, ante absida i. atrium Ecclesie manus eis imponatur. Alluding, as it should seeme, to the custome of presenting the sacrifice vnder the law, set downe. *Exod. 29. 10.* for as there the Priests put their hands vpon the head of the beast that was to be sacrificed, before the Tabernacle of the congregation: so here a true Penitentiarie is by the like ceremonie presented as a liuing, reasonable holy and acceptable sacrifice vnto God, at his restitution vnto the visible societie of the Saints.

- 3 Ordinatorie Imposing of hands is a sacred rite, whereby men were consecrated and inuested into roomes of diuine calling, either in the common wealth, so was *Iosuah* by *Moses* made Captaine of the host of *Israell*, *Num. 27. 23.* or in the Church, so were Deacons ordered, *Act. 6. 6.* So were *Barnabas* and *Saul* authorized to the worke of their calling among the Gentiles,

Of hands.

Gentiles, *Act. 13. 3.* And so was *Timothie* consecrated a Bishop by the imposition of *Saint Pauls* hands. 2. *Tim. 1. 6.* where that *χαρισμα τῷ θεῷ* in *Timothie* is of the soudest interpreters vnderstood to bee nothing else, but *functio episcopalis & diuinum prophetie* an Episcopall function with the gift of prophecie, and other graces fit for that great place.

The fourth and last kind of *Laying on of hands* is called confirmatorie, because it was vled with feruent prayer, for the blessing of children, or for the strengthening and increase of grace, lately begunne in yong professors of godlinesse. Thus did *iacob* bleesse *Ephraim* and *Manasses*, the sons of *Ioseph*, *Gen. 48. 15.* whose practise (being the primitiue patterne of this sacred ordinance recorded in the scripture) is expressed at large, both for the circumstance of *imposing his hands* on the childrens heads, with
particu.

Concerning Imposition

particuler respect of their future estate, as also for the substance of his prayer conceiued for that purpose. *God before whome my fathers, Abraham and Isaac did walke: God which hath fed me all my life long vnto this day, and the Angell which hath deliuered mee from all euill, blesse these children.* Thus also did our blessed Sauour blesse those little ones that were brought vnto him. *Mat. 19. 13.* with this request, that he would put his hands on them and pray. Thus did *Peter* and *John* lay their hands vpon the Samaritanes lately baptised by *Philip* the Euangelist, that they might receiue a greater measure of grace *Act. 8. 17.* And thus *Saint Paul* confirmed thole *12. Ephesians* after baptisme, *Act. 19. 6.* And by this rite procured vnto them sensible gifts of the holy Ghost. Now as the Apostles were warranted to the obseruation of this custome, either by their masters practise or precept, or by

Of hands.

by some speciall direction of Gods spirit, whereof they were then fully possessed, according to Christs promise. So they likewise commended it vnto the Church, as an holy ordinance of perpetuall continuance, in which respect *Imposition of hands* is marshalled among the fundamentall points of Catechisme, taught in the primitive Church, *Heb. 6.2.* So that as repentance from dead workes, faith toward God, the doctrine of baptismes, of the generall resurrection and eternall iudgement are still to continue: In like sort is the *laying on of hands* after baptism, as there it is placed. And as the Apostles of Christ left it; so it hath for many hundred yeares continued in the christian world, as a sacred institution of great reputation, magnified of the ancient Fathers, as a singuler meanes to confirme, increase, and perfect spirituall graces, begun in baptism, whereof one
saith,

*Nam nullus
homo effici
cere potest
vt externū
symbolum
contineat
certam pro
missionem
gratiæ,
Chemaicis
us,*

*Tertull.
Cyprian.
Ambr.
August.*

Concerning Imposition

Eusebius
emissenus
sermone de
pentecoste,

*saith spiritus sanctus, qui in fonte baptis-
mi plenitudinem tribuit ad innocen-
tiam, in confirmatione augmentum pra-
stat ad gratiam,* the holy Ghost, which
in the fountaine of Baptisme giueth
that fulnes, that sufficeth for inno-
cencie, afterwards in confirmation,
exhibiteth an augmentation of fur-
ther grace, necessarie for performing
the duties of a Christian life, and re-
sisting of all sinfull temptations, so
that their common conceit of this
sacramental complement is, that as by
baptisme the faithfull are receiued in
Aquin, in
sum part. 3,
q. 71. art. 1,

*familiam Dei: so by confirmation
cooptantur in militiam Dei,* or as ano-
ther speaketh, *in baptismo regenera-
mur ad vitam, post baptismum confirma-
mur ad pugnam,* This was the ancie-
ent account of this religious rite, ne-
uer impeached for many ages, vntill
of late some (*ouer licencious in censu-
ring the iudgement of antiquit.e*) besides
fundry trifling cauils, haue excepted
against

Of hands.

against it in two maine respects. First that it is a fruitles ceremonie, because no such manifest spirituall effects of languages and prophecie, are now attained by it, as were in the dayes of the Apostles. But to this imputation Saint *Augustine* answered long ago.

Lib. 2. cap.

16. de bap.

tis. cont.

Donat.

Neque enim temporalibus & sensibilibus miraculis attestantibus, per manus impositionem mododatur spiritus sanctus, sicut antea dabatur ad commendationem rudis fidei, & Ecclesie primordia dilatanda, sed inuisibiliter & latenter cordibus diuina charitas inspiratur. And least any should imagine, this to be but an idle fancie of that Father, it is verie plaine in scripture, that God doth v-
sually grace the first institution of his ordinances, with extraordinarie tokens of his fauour, which afterwarde cease without any disparagement to his ordinance, as at the first erection of that *Sanedrin*, or great Councell of state among the Iewes, *Num. 11. 25.*

B

cuerie

Concerning Imposition

euerie one of the seuentie Elders prophesied for a season, to testifie that their calling was from heauen; the surceasing of which gift in them and their successors, was no derogation to their vocation, being once sufficiently ratified.

Leuit. 9. 24.

Moreouer at the first institution of the Leuiticall Priesthood and Sacrifices, there came a fire out from the Lord, and consumed vpon the Altar, the burnt offering and the fat; which was not vsuall afterward, saue at the establishing of Gods worship, when the Temple was dedicated, *2. Chron. 7. 1.* and at the restoring of religion vpon that generall apostasie in *Elias* his time, *1. King. 8. 38.* Many sacrifices were well accepted of God, albeit they were not in like sort consumed with fire from heauen, as these were. So then, as it were strange diuinitie, to affirme that the spirit of God doth not now discend vpon the waters of ordinarie

Of hands:

narie baptisme, because it is not seene in the bodily shape of a Doue, where in it came downe vpon Christ, at his ^{Mat. 3,} baptising; or to hold that in the common ministerie of the worde preached, the spirit is not giuen, because it falleth not visibly vpon the hearers, as it did at saint *Peters* first sermon to the Gentiles, *Act. 10. 44.* No lesse strange is it, to conclude, that there commeth now no increase of sauing grace by confirmation, because imposition of hands, is not now accompanied with such miraculous effects, as gaue it countenance at the beginning. *Miracula cessarunt, ne eorum consuetudine frigeret genus humanum, quorum nonitate flagrauit.*

Aug, de ver.
relig, ca, 25

The second exception taken against this sacred ordinance, is in regard of the Minister thereof, namely a bishop or chief Pastor of the church, which breedeth a conceite (say they) that it is a more excellent mysterie of

Concerning Imposition

religion, then the sacrament of Baptisme, which may be had at euery inferior Ministers hands.

- 1 To this it may be replied, 1 That it is a spice of refurbished Donatisme, to value sacraments or sacred ordinances by the worth of their Minister. Secondly, that it hath euer been a custome in the Church of God (which in Saint *Pauls* time was an argument of some weight, especially in cases of this condition) that the chiefe Gouvernours, and spirituall Fathers onely haue ordinarily exercised this ductie from the first institution of it. For when *Jacob* laid his hands on *Josephs* sonnes, hee was the ancientest Patriarch among the people of God; and while *Christ* liued, children were presented to him alone, not to any of his Disciples: And after his ascension, none but the Apostles confirmed those, whom inferior teachers had baptized: and when they had finished

Of hands.

AA. 2.

nished their course, the charge of *im-*
posing hands is committed, as we see here
to *Timothie* a Bishop, and consequent-
ly to others of like preeminence. And
this custom seemeth to be grounded
vpon two speciall reasons: The first
whereof is, that whereas the won-
derfull effects of the Patriarchs bles-
sings vpon their children and poste-
ritie, hath bred an opinion in all the
world, that there is somewhat more
in a naturall fathers blessing, then in
another mans, either for that God
more respecteth the dignitie of his
place, or the zeale of his affection to-
ward the party for whom he prayeth:
euen so it is as probable, that a spiri-
tuall Fathers prayer, is most powerful
to procure blessings vnto the childre
of the Church, who in dignitie of
place cometh nearer vnto God, and
for zealous deuotion is supposed far
to exceede any naturall father, yea al-
though he be *ἡμεῖς ὡς πατέρες ἡμεῖς* *S. Iames,*

Concerning Imposition

1 **1st.** **5. 17** speaketh of *Elias* subiect to passions like other men, yet his seruient prayer auayleth much.

2 A second reason, why confirmation hath euer ordinarily beene ministred by Bishops, I take to be this, that as the holy Ghost hath placed a prelatie in the Church, according to *S. Pauls* assertion, *ἐκείνους τοὺς πρεσβυτέρους* to be Presidents and preseruers of vnitie and peace among Gods people, for otherwise there would be *Tot schismata, quot Sacerdotes* : so by the wisedome of the same spirit, some duties (whereupon the peace of the Church doth chiefly depend) are reserued to that order, of which sort are these.

Acts 10. 18
Jerom.

1 dedication of Churches, because all Schismaticques doe affect priuate conuenticles for exercises of Religion, it hath beene concluded, that no place should be licenced for the publique seruice of God, but such as the Bishop of the Diocesse should allowe.

Secondly

Of hands.

Secondly, in regard that diuersitie of Teachers often causeth distraction among professors, as *1. Cor. 12. I am Pauls, I am Apollos, I am Cephas*; for auoiding hereof, none are to vndertake any worke of the Ministrie, but such as are ordained or licenced by the Ordinarie of the place where they liue.

Thirdly, forsomuch as varietie of baptizers occasioneth faction and singularitie of conceyte among beleeuers, which mooued Saint *Paul* to thanke *1. Cor. 1. 14* God, that hee had baptized so few of the Corinthians; for preuenting of discord in this respect, the wisdome of Gods Church hath iudged it necessarie, that all her children after baptisme received in sundry places, & by diuers inferior persons, should in conuenient time, be presented vnto the chiefe Pastor and pefseruer of Peace in Gods family, who might equally ratifie their ingrafting into the mysticall bodie of Christ, & acknow-

Concerning Imposition

ledge them indifferently to bee the children of the Church, and pray respectiuely for increase of faith, and other sauing graces in them all. And thus much for the vse of this ceremonie in religious affaires. Next we are to consider, why it was chosen for such purposes.

Delectue.

Now for the better vnderstanding hereof we are to know, that as in nature the soul frameth a body fit for his imployment and operation, so dooth the Spirit of God make choice of such Elements and Ceremonies, as doe most liuely represent the benefites to bee conueyed by them, as of water for baptisme, and bread and wine for the Lords Supper. The like is to bee thought of this Ceremonie, which hath continued immutable in the manifold abrogations & shipwracks of many other rites, that there is in it such a proportion with the spirituall blessing deriued by it, as is most fit
to

of hands.

to instruct, and affect the faithfull in all ages, which may bee thus conceiued.

In the *Psalme 77.20.* it is saide, that *God did lead his people like shrepe, by the hand of Moses and Aaron.* So that the Magistrates *hand*, whether it bee ciuill or ecclesiasticall, is accounted the *hand* of God, whose Vicegerents they bee.

First then, when any spiritual grace is receiued, or any place is bestowed in the Church, or Common-wealth, by *laying on of hands*, it plainly testifieth, whence men receiue such fauours. It was the hand of God that gaue them this or that grace, that set them in such and such place. Secondly, because the protection of the Church is ascribed to Gods *hand*, so long as men continue faithfull in their callings, and thankfull for the graces obtained, they may be secured of Gods defence & assistance, against all difficulties

1
2
1 *sa. 44.3*

Concerning Imposition

culties & dangers, that shall encounter them in their vocation. Thirdly,
as the *band* of God is mightie to maintain the good: so is it potēt to punish the bad, whether they bee strangers from the couenant, as the *band* of
God was heauy vpon the Philistims of Ashdod, for prephaning the Arke, or the children of the Church, as the Prophet complaineth, *Psal. 32. 4. Thy hand is heauie vpon me day and night,* for abusing that high place, and great grace, which hee had receyued. The consideration wherof ought to curbe all mens consciences in these cases. And this is the sense, and as it were the life of this Ceremonie.

Abuses;

The abuse here prohibited, cometh thirdly to be examined, which the Apostle noteth vsually to fall out by the suddaine exercise of it. Indeed suddain resolutions are seldom sound. The wise man affirmeth that God made euerie thing beautifull in his time.

Eccle. 3. 11.

of hands.

time. Now this *ταχιως* argueth a defect of due time, and consequently a deformitie in this action. Haste in some religious duties doth well, and is very comendable, as in repentance. *Psal. 119. 60. I made haste, and delayed not to keepe thy commandements.* In hearing Gods worde, *1am. 1. 19. Let euerie man be swift to heare.* In performing vowe, *Eccle. 5. 7. When thou hast vowed to God, deferre not to pay.* And others of that nature, in which as Cyprian said (whē he was halled to his martyrdome) *In rebus sacris nulla est deliberatio.* But there bee other sacred acti^{ons} of a doubtfull sequell, wherein ha^{ste} is verie hurtfull and reproveable, as the Apostle testifieth, admonishing to be slow to speake, and slow to anger. In *1am. 2. 19.* these and some other of like condition (wherof *imposition of hands* is one) we may say with *Salomon, Prov. 19. 2. Qui festinat uon pedibus sed manibus peccat.* And that 1. against him who im-
poseth

Concerning Imposition

Non decit.
Luk. 12. 42
 poseth *hands*; for it neither becometh his wisdom, being the high steward in Gods house, to giue them their allowance out of season, nor the grauity of his calling; for as he cometh near to the highest in place, so ought he to bee most deliberate in his proceedings, like the highest Planets that bee of the slowest and most regular motion; nor the reuerent regard hee ought to haue of this sacred ordinance, for there is no fruitfull *laying on of handes*, without a lifting vp of handes: In solemne prayer, which necessarily requireth a pause, *Eccle. 5. 1. Dis not thy mouth be rash, nor thy heart haſtie to vtter a thing before God.*

2
Nō expedit
 Secondly, suddē *imposition of hands* is not expedient for such as they are laid on, *Virtus agentis est ex natura recipiētis*, saith the Philosopher, and experience teacheth it to bee true, in the contrary effects of the Suns heate, in wax and clay: wherefore if the party on whom
 hands

of hands.

hands are laid, bee not capable of the grace, thereby offered, it fareth with him as with olde bottels, in which new wine is put: & this was the cause of those preparatiue sanctifications before the participatiō of holy things in the time of the law, *Exod. 19 10. Itō* Mat. 9. 17
ad populum & sanctifica eos hodie & cras, saith God to Moses before the giuing of the law. And *Iob* first sanctified his Iob. 1. 5
sonnes, and then sacrificed for them. Thirdly, *hastie laying on of hands* is unlawfull in regarde of all the speciall 3 Non licet.
ends, for which it was vsed.

For first it it were *ad curandum*, there 1
is a time necessarily required to consider whether the patient haue faith to be healed, as *S. Pauli* did ere he cured the lame man at *Lystra*. Act. 14. 9.

If *ad reconciliandum*, the trial of true 2
repērance was with all diligence to be made, which cannot be discerned vpo a sudden, least hee that was loosed in earth, should remain bound in heauē.
The

Concerning Impofition

The former ages haue beene verie cautelous and circumfpect in this point, and therefore they measured out the time of repentance, according to the qualitie of mens offences, for to fome they enjoyned it, for the fpace of three yeares, to others for feuen yeares, to others for ten yeares, to other for thirteen yeares, as appeareth by the 11. Canon of the 1. Nicene Councell, intituled *De his qui fpon te lapsi sunt, qualiter debeant penitere.*

3 If *Ad confirmandum*, hands must not be laid on, before children be thereunto prepared, vntill they be seasoned with the rudiments of Religion, and bee capable of exhortation, not to receiue the grace of God in vaine, nor turne it into wantonnesse, but that they bee carefull to grow vp in true godlinesse, according to the grounds thereof, laid and learned in their tender yeares.

of handes.

If *ad Ordinandum*, what a long time
is necessarie to examine the suffici-
encie of men for that calling, vnto
which so few are sufficient *πρὸς ταῦτα*
τίς ικανός? saith the Apostle, 2. Cor.
2. 16. who can suddainely tell what
skill they haue *πρὸς ἐκδοτέον*, to diuide 1 Tim. 2. 15
the word of truth aright? or to speake
a seasonable word to the weary soule?
or who knoweth without long triall,
what grace they haue *πρὸς ἐκδοτέον*, to
wake with a right foote according to Gal. 2. 14
the truth of the Gospell?

NaZianzene in his Apologie, com-
pares the course of a Cleargie mans
life to a Tumblers walking vppon a
corde, whose safetie consisteth *ἐν ἰσχυρίᾳ*,
in an exact euen carriage of
his bodie, for the least swaying to ei-
ther side is no little hazard of his life.
So if a Cleargie man (saith he) swarue
on either hand *ἢ εἰς δεξιὰς ἢ εἰς ἀριστεράς*
ἢ εἰς τοὺς οὐρανοὺς ἢ εἰς τὰ ἕρποντα, A small slip of his, either in
faith,

Concerning imposition

AC, 13.3

faith or maners, procureth no (m all danger both to himselfe and those ouer whom he is placed. This was it that moued the faithfull in the primitive Church to such praier and fasting, before they *laid hands on any* for ordination; and this was it that afterward caused those *Ieiunia 4. temporum*, the quarter fasts of ember weeks to bee yeerely kept throughout all Christendome, and a decree to bee made, that no Ecclesiasticall orders should bee Canonically, which were not giuen on the Sabbath dayes next ensuing one of these set and solemne fasts, as if the most deuout prayers of the whole Catholike Church were requisite to beg a competent blessing for this holy function.

Thus we haue the contents of the first prohibition, restraining the rash imparting of good to others. Now let vs see the second, which seemeth to be of a larger extent, in forbidding the

Of hands.

the presumptuous partaking of euill a
with others. *Neither be partaker of o-*
ther mens finnes. Vitia serpunt aa vici-
nos, & contactu nocent, (saith *Seneca*)
finnes are like plague sores, which
breath out an infectious steame to all
by standers: so then for the fuller o-
pening of this point we must first cō-
sider, by what passages, vices creepe
from one to another, and infect. Se-
condly, *quomodo nocent*, how they
hurt or endanger others by their in-
fection. For the first, as the Lawyers
make two sortes of accessaries, one
before the fact or offence committed,
another after: so the same diuision
will stand well in Diuinitie; for sinne
is like the serpent *Amphisbana*, which
hath one sting in the head, and ano-
ther in the taile, and powreth out
poison at both endes, and that *are*
trifulco, with a three forked sting; for
before the working of any wickednes
others may bee partakers of it three

Concerning Imposition

Direct precept word or write,
1
waves,
1.
inbendo,
2.
prouccendo.
3.
consulendo.
 First, by commaunding, other mens sinnes become ours. and that eyther by direct precept of word, as the murther of the Lords priestes is imputed vnto king *Saul*, 1. *Sam.* 22. 21. because he bad *Doeg* the Edomite fall vpon them: or of Writ, as the killing of *Vriah* the Hittite, is laid to king *Dauids* charge, 2. *Sam.* 12. *Tu occidisti Vriam gladio:* For that *Iosh* did let *Vriah* in the forlorn hope, by *Dauids* direction. Or else by indirect authorizing of others to worke wickednes: Hethat puts a sword in a madde mans hand, is guilty of the mitchiefe committed by it.

Indirect authorizing
2
rizing of others to worke wickednes:

Prou. 26. 8. when he saith, Applicat lapidem balista. qui prabet honorem stolido: He putteth a pellet into a stone bow to be ditcharged at al aduenture, that setteth afoole in place of authoritie; the inconuenience whereof is fitly descried
bed

Prou. 26. 8.
 Iunda vel
 balista.
 Page.

Of hands.

bed in the first verse of the same Chapter: *As snow in summer, and raine in haruest, so is honour vnseemely for a foole:* for a bad Magistrate in the ciuill state, ora wicked gouernour in the church, blasteth the blossome and blade (the hope of future increate) and cyther rotteth the ripe fruit of Gods haruest, or else neuer lets it come to ripenes, through the vnseasonable moisture of his malignant misdeameanour.

Prouocando, by prouocation, wee may draw other mens sins vpon our selues, either by *daring* of them, as *Iezabel* vrged *Achab* to the oppression of *Naboth*, 1. *Kings* 21.7. *Tunc nunc exerceres regnum super Israele?* for which offence, as the dogges licked *Naboaths* blood, so they deuoured her flesh, 2. *Kings*, 9. 36. In like sorte the common prouocations of others to needles oathes, friuolous contentions, excessiue drinking and swilling, &c. fall within the compasse of this fault.

3

Daring.

Concerning Imposition

Or by alluring intisements of profite, as *Prou. 1. 14.* *Cast in thy lot among vs, wee will all haue one purse.* Or of pleasure, *Prou. 7. 18.* *Come let vs take our fill of loue untill the morning.*

3

Consulendo. Other mens iniquities are made ours by euill counsell giuing. So *Balaam* was guilty of the stūbling blocke which hee counselled *Balaack* to put before the children of Israel, *Numb. 24. 14.* And therefore he stumbled vpon the Israelites sword, in his going homeward, *Numb. 31. 8.* Also they slew *Balaam* the sonne of *Peor* with the sword. And so sinned *Achitophel* in aduising *Absolon* to vnnaturall lust, which was none of the least occasions, that brought him to an vnnaturall end, *2 Sam. 16. 21.*

These are the passages, by which we partake others offences, before they be committed, and as it were, the three forked sting in the head of sinne; Ji'c vnto which, is that other in the
taile,

Of hands.

tayle: for after a wickednesse is wrought, others may bee accessaries vnto it in three respectes. First, *Conniuendo*. 2. *Consentiendo*. 3. *Defendendo*. The first, Conniuencie, or winking at enormities, is the common sinne of superiours, to whome a sworde of authority is committed, *Rom. 13. 4.* for cutting off malefactors, therefore, *qui tolerat aliena peccata, cum tollere possit, sua facit*. This was it, which Saint Paul so sharply censured in the Corinthians, who neglected the rodde of discipline against the incestuous person; and this was it, that pulled powne an endless iudgement on *Eli* his house, for that as a Father and chiefe Iudge of Israel, was by duety and conscience bound, hee did not iudge his gracelesse sonnes, whose couetous and lasciuious life brought Religion into extreame contempt and disgrace, 1. *Sam. 2. 17.*

Concerning Imposition

2 Men abhorred the offering of the Lord.

Consent makes other mens sinnes ours, whether it be exprest in deed, as Ps. 50. 18. *When thou seest a thiefe, thou runnest with him, and thou art partaker with the adulterers.* Or in word, as 2. Epist. Iohn 11. verse. *He that biddeth an Heretique God speed, is partaker of his euil deedes.* Or else, if it be by a suppressed content, for there is *consensus silentii*, when sinne is not rebuked by those, that are warranted thereunto by speciall calling, according to the commaundement giuen, *Leu. 19. 17 Thou shalt plainely rebuke thy brother, neither suffer sinne to rest in him:* the reason hereof is, for that as *malum consilium inducit in peccatum*; it a *malum silentium relinquit in peccato*. And it is a great want of charitie to deny that fauour to a man, which must be afforded to a bruite beast, yea, to an enemies Assc. But if a man want a warrant to reprove

Exod. 23. 4.

Of hands.

reproue, then he must mourne for the Ezech. 9. 8, offence, and pray for the offender, so happily hee may escape the generall scourge when it commeth: otherwise, as one saith, *Peccatum tuum est, quod tibi non displicet*, in whome soeuer it bee.

The third, last and worst partaking of other mens sinnes alreadie committed, is *Defendendo*, that is by lessening, excusing, iustifying, or countenancing of them, when men are blinded or besotted with violent passions; to extenuate or iustifie their own sinfull actions, as *Ionas* did his anger, is Ion. 4. 9. vsuall, but to become a Proctor, or a Patrone of other mens offences (seeing euerie one is naturally prone to mislike that euill in others which they allow in themselves) this bewrayes an affection strangely depraued and poisoned with wickednesse. *Salomon* casteth these two into an e-

Concerning Imposition

equall ballance of abomination before God, *Prou. 17. 15. to iustifie the wicked, and to condemne the iust:* and therefore this kinde of iniquity is branded with a double curse, one of God, *Esay. 5. 20. Woe vnto them that speake good of euill;* another of man, *Prou. 24. 24. Hee that saith to the wicked thou art righteous, him shall the people curse, and the multitude shall abhorre him.*

Thus it appeareth, how other mens vices creepe and infect vs. Now it is to be considered, *quomodo nocent*, what hurte commeth by this contagion.

The sleight regard and slender conceit that most men haue of their owne misdeedes, wherein they bee sole and principall agents, doth euidently shew, that they make small, or no conscience of being accessaries to the trespasses wrought by others; but
it

of bandes.

it is the voice of Heauen, *Reuel. 18. 4.*
That those, that be partakers in sinnes,
shall bee partners in plagues; yea, it
is a rule of equitie, approued both by
naturall and ciuill reason, that *access-*
orium sequi congruit naturam principa-
lis, and that as well in capitall punish-
mentes, as monie mulctis; *agentes &*
consentientes pari pœna plecentur: Ac-
cording to the practise of all nations
in the best gouerned states. Now as
the execution of this iustice in tem-
porall causes doth bridle multitudes
from much mischiefe, which other-
wise they woulde commit: so ought
it to curb men much more in cases of
conscience, especially for these two
considerations. First, as in mans law,
there bee no accessaries in some of-
fences, but all principals, v^z. in trea-
sons or attemptes against the life of
the Prince, and wilfull murthers; So
is it to be iudged of all sinnes what-
soeuer

Concerning imposition

foeuer, for in true construction of
+ Diuinitie, euery sinne is a wilfull
murther of the soule. And it is at-
tempted against the life of the king
+ of Kinges, because the redemption
thereof, cost the sonne of God his
2 life. Secondly, as voluntarie escapes
amongst men are punished *lege talio-
nis*, the Keeper or Gaoler wilfullie
suffering any to escape committed to
his custody, shall suffer as in case of
the partie escaped, be it for debt, fel-
lony or treason. This rule holdes
also in Gods iustice, when a Magi-
strate suffers a malefactor to passe vn-
punished that comes within his com-
passe, as it was threatened to king *A-
chab*, for letting *Benhadad* goe; whom
God had deliuered into his hand to
be put to death, being an vnpeaceable
foe to the people of God, 1. *King.* 20.
42. Because thou hast let go out of
thine handes, a man whom I appoin-
ted

of hands.

ted to die, thy life shall goe for his life, and thy people for his people, as it fell out in a straunge fashion shortly after, 1. *Kinges* 22.

34. Thelike sentence may all men iustly feare, who neglect the punishment of offences in Church or common wealth, especially being tied thereunto by solemne oath, which wrappeth them in a double daunger, one of the sinne, which they shall suffer vncensured; another, of taking Gods name in vaine, which can neuer escape a fearefull affliction. Saint

Augustine searching out the speciall reasons, why in common calamities of warre, famine and plague, good men oftentimes perish with the bad, saith thus; *in re vitam istam cum iis amaram sentiunt, quibus peccantibus amari esse noluerunt*; They iustly taste the bitternesse of Gods wrath, who would not bee bitter in rebuking the
publicke

Lib. 1, cap.
9, de ciuitate
Dei.

Concerning Imposition

publicke transgressors of his wil. So then to conclude this point, wee may verie well affirme, with a reuerent Father and Martyr of our own Church, that although it be a strange prayer, yet it is as necessary a one, as anie man can vse; O Lord deliuer mee from my other mens sinnes.

3 The third last clause of this charge is, an iniunction, exacting the preservation of a particular innocencie in *Timothie* and other his Assistantes, or equals; *Keep thy selfe pure.*

The keeping of any thing presupposeth a former possession of it, & therefore we are not to doubt, but *Timothie* had attained to a great measure of Christian purity before his consecration, it being the principall qualitie required in a Bishoppe, *1. Tim. 3. 2.* to bee vnreprovable, *ἁγίστατος*, that is, free cyther from
all

of hands.

all such impurations, as are punish-
able with any reproachfull penaltie
among men, or else not subiect to
any morall Epilepsies of grosse sinnes,
which bereaue a man for the time,
of all sence and shew of true god-
linesse.

Further, this precept, *Keep
thy selfe pure*, implieth the continuall
purifying of his minde: for as a
glasse bee it made neuer so cleane,
will daily gather dust and mores, if
it stand in any open place, and there-
fore needeth continuall wiping: so
is it with the best mans soule and
conscience that euer was, if he neglect
at any time to purge his heart from
suggested or homebred corruptions.

Now the purity, which is here
inoynd, I take to be twofolde; the
first locall, as hee was a Bishoppe,
according to that speech of the Psal-
mist; *Holines becommeth thy house for* Psal. 93. 8.
euer.

Concerning Imposition

uer. The second personall, as hee was a Christian professor of piety, and conformable to that commaundement, *Esay. 52. 11. Be ye cleane that beare the vessels of the Lord;* & both bee most requisite in euerie spirituall

1 Father. First, hee must keepe his locall purity in respect of the Church, whome hee must endeauour still to preserue and present, as a pure virgine vnto Christ, *2. Cor. 11. 2.* The Apostle foresaw how hard a matter it would be for *Timothie*, or any other in his place, to withstand the importunate motions and violent perswasions eyther for sparing the disobedient from censures deserued, or for preferring the insufficient to places vnderferued; therefore he dooth so precisely inioin him to keepe his integrity in these affaires, vppon which the purity of the whole Church dependeth.

2 Secondly, *Timothie* must preserue

of hands.

serue his personall puritie in regarde
of religion, whose chiefe commendation
is to be *καθαρά καὶ ἀμίαντος*, *Iam. 27.*
pure and undefiled; and such ought all
professors thereof shew themselves
to bee; yet neither in the sense of no-
uatian heretikes, who fancied to them
selves an impossible puritie, needing
no repentance; nor of common hypo-
crites, which is that generation, that is
pure in their owne conceite, though
they be not washed from their filthi-
nesse, *Prou. 30. 12.* But the puritie
here meant, is soundnes of faith and
sinceritie of manners, which as it was
pictured in the high Priestes pecto-
rall, *Exod. 28.* by *Vrim* and *Thummim*;
so is it chiefly required in *Timothie*,
and all such as occupie his place in
the Church of God. First, in regarde
of his excellent order. The Philoso-
pher affirmeth, that all qualities be per-
fectest in their first subiects; so is heate
in

August. de
here
18 f. cap

Dignitas
ordina.

Concerning Imposition

in fire, coldnes in water &c. A Bishoppe is *primum subiectum religionis*; therefore his holines and vprightnes must exceede all other mens.

Vide Va.
tabl: not. ad
hunc locum

The weightes and measures of the Sanctuarie, to witte, the sicle, talent and cubite; were of a double bignes to those for common vse, *Exod. 30. 13.* euen so should the vertues in the Ministers of the Sanctuarie, be of a sutable size. And this seemerh to bee implied in the sacrifices for their sinnes, appointed *Leuit. 4.* for there the priests offering is commanded to bee as much as all the congregations, a young bullocke without blemish for the priest alone, *ver. 3.* and no more for all the people, *ver. 14.* Secondly, this principall purity is enioyned *Timothie* for the countenance and credite of Religion; for all pure thinges are more precious then mingled, as is euident in metals

2
Counte-
nance,

Of bands:

tals and liquors, pure golde and siluer, pure wine and oyle, are in higher estimation, then when they bee mingled with baser substance. Now *parum est quod* ^{Scalig.} *nihil habet alieni.* All strangenes in Diuinitie is of a badde note and name, as strange Gods, straunge fire, and straunge flesh, and so are all straunge opinions and conditions in the Professors of it, as *Eccles.* 10. 1. a little follie bee it mentall or morall, makes his reputation vnsauorie, that is in estimation for wisdome and glory.

Thus the base and corrupt carriage of any man procureth disgrace to himselfe, and contempte of his place and profession, whatsoeuer it be in the state ciuill or ecclesiasticall.

3

Thirdly *Timothie* and his e-
D equals

Concerning Imposition

quals must keepe themselves pure about other men, for the continuance of Religion, because the purest creatures are least subject to corruption, as is manifest in nature: the celestiall bodies, stars and planetes continue in their originall course, being free from all elementarie mixture. Corruption in every thing is a forerunner of destruction: so on the contrary, the sincerity of Religion is a singular meanes to preserve it.

I To keepe Pietie in originall purity, two duties are necessarie; First, information, secondly, reformatiō. For information, the puritie of the Professor is verie requisite: First, because such a one is more capable of the light of heavenly knowledge and fitter to conuay it vnto others, as is a cleare glasse, in admitting
and

Of hands.

and transmitting the Suns beams:
For certainly, as *the pure hearted* Mat. 5.8.
shall see God: so there is reason,
why they should see furthest into
the secrets of God, according to
that, *Psalme 25.14. The secret of
the Lord is revealed to them that
feare him: and his couenant to giue
them understanding.* Secondly, in
regarde that innocency of life,
breedes liberty of speech, it falles
out often that a corrupt teacher is
many times tongue tied, but as the
Grecians say, *ἄρρατος στόμα ἀμάρτυρος τῆς ἀ-*
γνώσεως, an honest heart cannot bee
daunted in deliuering any truth.

For reformation of disorders,
which may tende to the decay of
Gods worshippe, the integrity of
the chiefe Father and Gouvernour
thereof, is most auailable, for
though the streames in a brooke

Concerning Imposition

be troubled or pudley, yet if the
fountaine bee cleare, it will soone
cleare them againe; and lest any
should be discouraged with single-
nesse in this kinde of sinceritie,
which the Apostle requireth so
strictly in this Prelate; *Keepe thy
selfe pure*, (whatsoever become of
others) as though *ἓς ἀνὴρ ὡς ἓς ἀν-
τὴρ*, one were none to doe anie
good. Yes, saith a Greeke Fa-
ther, in many cases, *ἀρκεῖ ἓς ἀνθρώπος
ζῆλω περιτρώμενος ὁλοκληρον διορθώσα-
σαι δῆμον*, one man truely zealous
sufficeth to reforme a whole mul-
titude, not onely of the Laitie, but
euen of the Clergie, as *Paphnutius*
alone swayed the whole Council
of Nice, in the controuersie con-
cerning Ministers marriage.

Zozomon
lib. 2. c. p.
14. bisto.
tripart.

Thus according to the charge
laide

of hands.

laide vpon mee, I haue laide open
the Apostles charge vnto you. God
for his greate mercies sake graunt
vs all conscience and grace, so to
discharge it, as may be most for his
glorie and our own good, through
Iesus Christ, to whome with the
Father and the holy Ghost, bee
ascribed all honour, power,
and prayse. now & euer-
more, Amen.

FINIS.





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